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For the Herald and Journal.

SABBATH!

Hail, holy Sabbath! dawning light!
Creation's seventh vintage bright!
Day after day from chaos vast,
Order and being came at last—
As God commanded! "Let there be—"
Mandate infinite! Let us free
It come, as ever child, from choice,
Loved and obeyed a father's voice.

Daily he poured—his eye surveyed
The handiwork thus newly made;
"This good," was heard from bound to bound;
For such creation must be found—
"Mid whirlings, distant, far-off spheres,
The universe its boundary rears."
But God is boundless! spirit-free!
The self-existing One in Three!

Yet, as creation matter made,
So matter must decay and fade;
Though vast its limits, limits meet,
And all will wither, and be wet
Not so the soul! Soul is spirit!
Breath of God! of God who gave it!
To him again the soul will go,
To live in bliss, or dwell in woe!

But when the primal Sabbath rose,
Perfection above creation's close:
A holy peace, a solemn rest
O'er all things suited, for all was blest!
"Let there be rest," the mandate came,
For man, for beast, for all the same;
Rest, pure and free from pain and vice;
The Sabbath reigns in Paradise!

Yet soon a spirit scaled that wall,
And tempted man to sin and fall!
An awful fall! a moral death,
Entailed on man to latest breath!
Destruction vast, and fearful cost!
For earth was ruined—man was lost!
No ray of light on darkness beamed,
Until a voice was heard—REDEEMED.

Yes! man redeemed and saved in time!
"Good will to all in every clime!"
A voice, that from the Eternal throne,
With light that with the Sabbath shone
On Calvary's dark and gloomy height,
And bore away the bands of night;
With Heaven's signet light and pure,
Sealed unto man redemption sure!

'Twas Sabbath! when the silent grave,
Unwilling longer to receive,
The body of our Savior there,
Angels and spirits waited there,
To hail the bursting, breaking bands,
Now yielding without force of hands,
And e'er the "morning's sunny dawn"
Proclaimed the resurrection morn!

To-day 'tis Sabbath! and I pray,
That when I leave this house of clay,
And hail to the spirit-land away,
It may be a Sabbath day!
Yes, let it be a spring day view,
With leafy nature all in bloom,
And clouds nowhere behind the sky,
Then I will sing, and smile, and die!

M. C. S.

POLITY OF METHODISM.

BY DR. HODGSON.

Further difficulties—Elections liable to be annulled—Authorities.

Having thus adverted to some of the difficulties which embarrass those churches which elect their pastors, in relation to both choosing and retaining, I further remark, that, in New England Congregationalism, there is a power outside of the church, which the election of the church may be wholly defeated.

The Rev. E. R. Tyler, of New Haven, Connecticut, in a work recently published, entitled "Congregational Catechism," asks the question, "In what manner are men raised to the office of pastor in Congregational churches?" He answers, "By the free election of the brethren, and a solemn induction into office." He then goes on to describe the process as follows: "The brethren of the church, having first fixed their eyes upon a candidate for the pastoral office over them, and sought the Divine guidance in a matter of so great importance, by fasting and prayer, make the election; and if the ecclesiastical society concur in their choice, and the pastor elect accepts the appointment, a council of neighboring churches is called, by whose aid he is ordained, or solemnly inducted into office."

The Rev. Dr. Hawes, of Hartford, Connecticut, in his "Tribute to the Memory of the Pilgrims," remarking on the principles of the Congregational churches of New England, says: "There is another feature in our ecclesiastical polity which I must not pass unnoticed. It relates to the manner in which the independence and purity of the churches are secured, in consistency with the rights and privileges of the congregation. These two bodies are in some respects united and one, but in others are distinct independent corporations. In the call and settlement of a minister, which is the great business they have to transact together, each exerts a separate and uncontrolled agency. And yet the concurrence of each is indispensable to the validity of their respective acts. The church has no power to place a minister over the congregation, nor has the congregation any power to place a minister over the church. In effecting the settlement of a pastor, the concurrent voice of the church and society is essential."—Page 58.

Here, then, is a corporation distinct from the church, and capable of exerting a separate agency, without the concurrence of which the church cannot elect and settle a pastor, no matter if unanimous in its choice. The church, we are told, has no power to place a pastor over the congregation, and, of consequence, it has no power to place a pastor over itself. If the ecclesiastical society cannot place a pastor over the church, it can withhold its concurrence, and so compel the church to elect whom it chooses, or go without a pastor. And this is the boasted "free election of the brethren!" And mark! this power of defeating the church is in the hands of irreligious men. They do not belong to the church. The members of the church and the members of this corporation act separately in this matter. No particular moral qualifications are requisite to entitle any one to membership in this society, except, perhaps, a willingness to support public worship. They may make those high spiritual qualifications which engage the preference of the church, the very reason for refusing their concurrence. And still further, this society, distinct from the church, owns all the church property; determines what amount of salary shall be offered to the candidate on condition of his accepting the call; and is the party responsible in law for the raising and the payment of the salary: (see Dr.

Baird's Religion in America, vol. ii, page 227.) so that the church sustains a very subordinate and dependent part in this important business.

It would seem to have been, if it is not now, a disputed question among our Congregational brethren, whether the church should have precedence of the society, in the election of a pastor, or the society the precedence of the church. Professor Upham, in his Ratio Discipline, argues this point, and thus concludes against allowing parishes, or ecclesiastical societies, the precedence: "The evil consequences alluded to undoubtedly are, the introduction, in a short time, of a corrupt ministry; the subsequent corruption of the churches; and, in this way, the ultimate ruin of both. That such consequences would follow is obvious, when we remember the depravity of the human heart, and when we take into the account that multitudes are fond of having moral teachers, whose practice at least is as wanting in strictness and purity as their own."

But, if it would be so dangerous for the society to take the lead in the settlement of a pastor, can it be safe for them to have the power that is accorded to them?

Whatever disadvantages the Methodist Episcopal churches may be subject to, they are not liable to having their pastors chosen and forced upon them by irreligious men—men who are not even church members.

Nor is this the only restriction to which Congregational churches are subject in the selection of their pastors. The Rev. Dr. Bacon, of New Haven, in his Church Manual, says: that "a church, after having elected its pastor, is ordinarily bound to call on the neighboring churches to come together, by their pastors and messengers, that they may advise and assist in his solemn inauguration;" when "the council thus convened looks into the preliminary proceedings, to be informed respecting the regularity and harmony of the election, and the terms on which the office has been offered by the church, and accepted by the candidate;" and "proceeds to examine the person set before them as the pastor elect, that they may be satisfied respecting his knowledge, his ability for the work, and his piety," and "pass, and put on record, their solemn judgment respecting his fitness for the office to which the church has called him; and if they find him fit, set him apart to the responsibilities and labors of that office, by prayer and the laying on of hands." We are told that "all this is not because a church has not a right to choose its officers, or even in particular cases to induce them into office; but because a church is bound, by the law of Christian love, to ask the advice and aid of sister churches in matters of great and common interest." He adds: "So in regard to the dismission of a pastor from his official relation to the church. A pastor has a right to resign his office, and the church has power to accept his resignation; and the parties may declare the relation dissolved, and it is dissolved; without any consultation of the neighboring churches at all. Nor do we call in question the power of the church to do all this, when we say that it ought to have called in other churches to advise and aid in such a transaction. The thing may be done, and done effectually, and nothing wanting to its validity, when yet it is not done properly, or with decency and in order; and a decent respect for the feelings and interests of sister churches, a moderate share of the spirit of Christian courtesy, will constrain any church, of moderate intelligence, to do such a thing decently and in order, by calling a council of the sister churches, when the preliminaries have been arranged, and saying to them, thus we have done, and thus we propose to do, and now we ask your judgment and approval."—Page 138.

Now although our Congregational brethren assert, in theory, the right of the churches to choose, ordain and dismiss their pastors, and that the interference of councils is merely advisory; it is practically a serious thing with them not to take advice. The churches that decline it, not only subject themselves to being considered as destitute of a decent respect for the feelings and interests of sister churches, and a moderate share of intelligence; but also expose themselves to the disadvantage of an exclusion from ecclesiastical fellowship with sister churches. And as to the abstract right to act disorderly and indecently, and "to violate the great principle of the communion of the churches," what is it worth? Does any ecclesiastical system deserve praise for conceding such a right?

The Presbyterian Church likewise imposes restraints on the power of particular churches to choose and settle their pastors. The constitution requires that, when an election has taken place, and a call is drawn up in due form, "the call, thus prepared, shall be presented to the presbytery under whose care the person called shall be; that, if the presbytery think it expedient to present the call to him, it may be accordingly presented; and no minister or candidate shall receive a call but through the hands of the presbytery."—Page 337.

And if I am not mistaken, the Presbyterian mode extends the right of suffrage, beyond the members of the church, to those who belong merely to the congregation. If this is the case, the congregation may unite with a minority of the church to call an unsuitable minister; or, at least, to defeat the choice of a majority of the church.

For the Herald and Journal.

CHRISTIAN MISSIONS.

The missionary cause is not an appendage to the Christian church, but essentially pertaining to it. The church of Christ is one throughout the world; in one interest, one in its allegiance to Christ, one in spirit and one in practice. To it is one Lord, one faith, one baptism; and in it there is neither Jew nor Greek—all are one. Repentance and faith are required of sinners, that they may be saved; and when thus saved, each is to endeavor to spread the "common Savior's name"—to turn many to righteousness. The souls of heathen men are as precious to Christ as those in Christian lands; they should be so to the followers of Jesus. Christianity is universal philanthropy. Prayer is to be offered for all, because "Christ gave himself a ransom for all;" all who love God will love their brother, whoever and wherever he may be. The gushing forth of a heart warm with the love of Christ will be seen in a liberal benevolence, as in fervent prayer. The fear of such is not that they do too much, but too little for their Master's cause. If prospered in the world, they give proportionally; poverty is no barrier to their exertions, for "where there is a will there is a way;" and if they cannot give as in more favored circumstances, they do as they are able, yea, and beyond their power. The revelation

of the judgment day will witness to the exertions of the poor; and many will there be found to have given of their little, more than others to whom God had entrusted a larger share of worldly substance. This, too, is the class where the greater number will be found of whom the Savior will say, they have done what they could. If the poor of this world have been chosen rich in faith, they will be rich in the fruits of faith. There is abundant room for the exertion of the entire church, and it is the privilege of each to help forward the kingdom of Christ in the world. Many may do much, all may do something. The contributions to spread the Gospel will prove a safer investment than any earthly enterprise, however important, ever afforded. If given from a right motive and accompanied by prayer, the Searcher of hearts on the judgment throne will say, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." B. J. November, 1848.

From the Christian Advocate and Journal.

PRESENT STATE OF THE METHODIST EPISCOPAL CHURCH.

It may be said by some, that the great increase in the membership in 1843 and 1844, should have been followed by a proportionate increase for the following year, in order to prove that the church has not deteriorated in her piety, or become lax in her appliances for the salvation of men. To this I answer, that allowing this should have been the case, such a conclusion by no means follows, as the diminution may have originated from other causes, and causes too beyond the reach of human control, at least as far as the church, in her collective capacity, is concerned; and whatever the causes may have been, I humbly trust they were but temporary in their character, for it seems that already the Lord is visiting his heritage again with the reviving influences of his Spirit, as there was an increase last year of upwards of 7000. Though it might be expected that after such an unusual gathering of souls in the two years above mentioned, namely, upwards of 256,000, under the impulses produced by such causes as were then at work, all to be sure, under the management of Him, who made them subservient to his purposes of love to the human family, yet there were other causes at work during the year 1845, 1846 and 1847, which may be assigned as a reason for the diminution, without supposing that any permanent departure from our ancient landmarks, either in doctrine, discipline, or practical piety, had taken place.

In the first place, the disputes between the North and the South, during that ominous period, no doubt had a deleterious influence upon the interests of true religion. These disputes, in the manner in which they were conducted, certainly had a tendency to exasperate the spirits, to impair confidence in each other, and thus to unfit the mind for close communion with God, and to prevent it from attending to the things needful. But as this unhappy state of things is now subsiding, and personal recriminations, so disgraceful to the parties concerned, are giving place to a return of brotherly love and mutual confidence, I would touch upon this subject lightly, and would not, indeed, have alluded to it at all, were it not necessary to account for this temporary depression of the church. How far these things may have affected us, more particularly here in the Northern department of the church, it may be difficult to tell; but it is a truth which cannot be disputed, that we have suffered a greater diminution in church members than they have in the South, if indeed they have suffered any at all, for I believe they have had a steady, though comparatively, a small increase. But leaving this part of the subject with this slight allusion to it—for I have no wish to revive those heart-burnings which, I trust, are now nearly extinguished—I would remark in the

Second place, that the war-spirit which pervaded our land during the years above mentioned, no doubt contributed its full share toward the result we here deprecate. This spirit has always been found exceedingly unfriendly to the diffusion of pure and undefiled religion; for the spirit and practice of war, and the spirit and practice of piety, are generally incompatible with each other, and cannot, therefore, long co-exist in the same person. In 1814, during the war between this country and Great Britain, when the total number of our church members was 211,129, not as many as was our increase in 1843 and 1844, our decrease was 3178, which was one to about 65, more than half the proportionate decrease of 1846; and had the like causes existed at that time as above mentioned in the latter case, the like result might have been witnessed; and as, in the former instance, the injurious effects were but temporary, and ceased with the cause which produced them, so, I humbly trust, as the war with Mexico has now happily ended, the spirit of piety will resume its wonted tone, and revivals of religion will again pervade our land, as indeed they have already begun to do.

In 1836 there was a decrease of 2283. This was during the abolition excitement, which produced agitations and disputes similar to those which originated from the difficulties between the North and the South, and had a like injurious influence upon the interests of pure religion. This sad effect, however, disappeared with the cause which produced them, and God afterwards visited the church with one of the most remarkable revivals of religion ever witnessed in our country. And may we not hope that when the bickering allusions to shall have entirely ceased, and God's ministers and people shall give themselves wholly up to his work, and strive together for the promotion of his cause, a like heavenly influence will be felt throughout all our borders?

Notwithstanding the disastrous results we have been considering, in the diminution of church members, though it may not be—and indeed is not, as I believe—an undeniable proof of a diminution of piety, the fact itself has been overruled for our good. It has tended to humble us, has led to heart-searchings, to a thorough examination of ourselves, and has induced us to investigate the causes of this seeming declension; and as far as they have been ascertained, to remove them out of the way; and likewise to excite a spirit of fervent prayer and renewed diligence, that God may be pleased to pour out his Spirit, and revive and spread his work among the people.

It will be perceived that while the fact is allowed—as indeed it cannot be controverted—that there has been a diminution of church members, and some of the supposed causes have been detected and pointed out, yet it is believed that these causes are but temporary in their character, and might, indeed have been avoided, had prudent measures been adopted; and that therefore they do not prove that there has been, on the whole, any essential deterioration in the church, any departure from her primitive doctrine or discipline, or in the general spirit and practice of piety, either among the preachers or people: on the contrary, I believe it is susceptible of substantial proof, that by a comparison of the last twenty or thirty years, with any former period of the Methodist Episcopal Church, it will be found that there has been most manifest improvement in almost every respect—improvements of a highly beneficial character—of a character highly beneficial to the best interests of mankind—temporal, intellectual, spiritual and eternal interests!

This opinion, however, involves topics too extensive to be discussed in this number. I shall, therefore, with your permission, Mr. Editor, and the leave of Divine goodness, resume the subject next week. N. BANGS. New York, Nov. 16, 1848.

For the Herald and Journal.

A PLAN TO HAVE GOOD SINGING.

Let the chorists pick out good tunes, here and there, and go into the prayer or conference meetings as often as possible and lead the singing, and learn the tunes to the congregation by rote. Do not be confined to any one tune book; not one of them contains all the good tunes you know, therefore depend on learning the tunes to others, by rote; and tell your minister to be patient, and not rebuke you the first time for singing a tune all do not know, as I have been.

Our people are too poor to buy all the books; but chorists generally get hold of all the good tunes out of the thousand and one books, and there is no other way to teach all our folks to sing, but by rote. Not having the fear of book makers before my eyes just now, I am talking exclusively for church benefit, and not theirs. In no one thing are our religious people more cheated than in worthless singing books, containing some tunes of low, bar-room origin, and few, very few of decided merit. Therefore I see no other remedy but the one I propose.

Bro. William C. Brown's tune, called "Richmond," in the late "Methodist Harmonist," Sl. 8s., is a most excellent tune to the words, "I long to behold him arrayed," but I can scarce find a Methodist that knows it, to my sorrow. In the "Carmine Sacra," by Mason, there is a tune called "Lischer," that is a capital one for the hymn, "Arise my soul arise," if in a social meeting they will all sing the "air" only. "Lenox" has become quite stale to my ears, or rather always was.

In N. D. Gould's old book, "National Harmony," there is a C. P. M. tune, "Sherburne," very good, though I like "Sabin," in Wm. C. Brown's "Harp." I think, same measure, much better.

I like the tune called "Provision," in the old Methodist Harmonist, as being far superior to the tune called "Lyons," used to the words, "Rejoice evermore, with &c., or "Though troubles assail;" and I wonder, sometimes, that Yankee Methodists are always so content to use "Lyons" forever.

Finally, there is a shamefully culpable neglect in societies, very often, where it is very easy to have the most interesting social singing, and no one yet will move in the matter.

EXPERIENCE.

For the Herald and Journal.

SPEAK TO THAT LITTLE CHILD.

"Cast thy bread upon the waters, for thou shalt find it after many days."

There are some professing Christians who neglect the most favorable opportunities of speaking a word in favor of religion, because they "can do no good in the world."

It is certainly surprising that an individual with such an opinion should make a profession of religion and become a member of the church. The Lord would never employ any one in his service who was incapable of doing good. He has appointed human means to accomplish a god-like work. The following fact may, perhaps, meet the eye, and encourage the heart of some one who has grown weary in well doing.

A few of the inhabitants of the town of Andover had met in a private house one evening, to listen to the word of life from the lips of one who was preparing for the ministry. He was at that time a student in the Theological Seminary. During the meeting he noticed a little girl, and after the services were over, as he was passing out of the house he laid his hand upon her head, and gently yet earnestly inquired, "Do you mean to be a Christian?" Those simple words made an impression on the tender heart never to be effaced. The history of that little girl I know full well. She grew in stature, and in favor with God and man; her name is on the records of the church. Children have gathered around her, and address her by the endearing name of mother. But the recollection of that evening is still fresh in her memory; and although many years have since passed away, she says, "There are times when I feel the gentle pressure of that hand on my head, and the fervent inquiry again comes home to my heart, Do you mean to be a Christian? That act and those words have had an influence upon my whole life. It has taught me to improve every opportunity of speaking a word for God; and from experience I can heartily respond, 'A word spoken in season, how good is it!'" L.

For the Herald and Journal.

PERSONAL EXPERIENCE.

BRO. STEVENS:—Having recently noticed an article in the Herald, wishing some of the readers of the Herald to give a brief sketch of their experience in things pertaining to salvation, I forward you the following, hoping that it may be the means, through grace, of strengthening some wavering, doubting heart. Anonymous articles like this cannot be looked upon as a cause or sign of spiritual vanity.

On the 16th day of Feb. 1841, having become dissatisfied with all that earth can afford, and no less so with myself as a lost sinner, I resolved to seek the salvation of my soul. On the evening of the same day I attended a prayer meeting, and used such public means as were available to secure the desired end. On the afternoon of the next day, after the close of a public meeting in the same place, while in conversation with a few Christian friends, God pardoned my sins, gave me the witness of his Spirit, and made me happy in his love.

About seven months of happy Christian experience passed away, during which time I at-

tentively read the Bible, Wesley's Plain Account of Christian Perfection, the Guide to Christian Perfection, and heard some living testimonies relating to Perfect Love. I became convinced that a higher state of grace was attainable; yea, that it was my duty to be "sanctified wholly;" and it appeared to me that unless I consecrated myself to God in this particular, and sought for perfect love, I should lose my state of acceptance with God; but now a serious conflict took place between the remains of self-will and a clear sense of duty, which gave me much pain for about an hour; but by grace I was enabled to make the consecration. And now all was peace again.

I remained in a state of entire consecration about one month, but did not receive the blessing of entire sanctification, for I did not exercise the faith which is the condition of entire sanctification. Here I learned that entire consecration, and the act of faith which brings the blessing, are two things of a very different nature; but still I was conscious of my acceptance with God as a child of God, and had been from the first hour of my conversion, until I believe I was sanctified wholly. About this time I enjoyed the privilege of attending a camp meeting; I went, with the view of seeking the blessing for which my soul intensely hungered and thirsted. The meeting commenced on Monday evening. I wrestled and prayed for the blessing until Thursday evening, but seemingly to no purpose. But the time of my deliverance was at hand; the Lord was blessing my brethren around me.

This was the means of encouraging my laboring spirit; I thought that I had rather die than go out into the world again without being sanctified wholly. By the grace of God assisting, I fell upon my knees, fully resolved never to rise until God had "cleansed my heart from all unrighteousness;" 1 John 1: 9. I prayed for it vocally, with all my heart—I could do no more. I now remained in silence before the Lord, "waiting patiently" his coming, and in a few minutes, peace and love, like a smooth and mighty wave of the sea, rolled into and overwhelmed my soul. Glory to God in the Highest!

But now I was tempted more powerfully than usual—tempted that this was not the identical blessing for which I sought. The suggestion came in this form: "This is a great blessing, such as you have many times received, but it is not entire sanctification." But I was enabled to look the ground over and refer it to the word of God, and thereby repel the temptation; Luke 21: 11, 12, 13. "If a son shall ask bread of any of you that is a father, will he give him stone?" &c. I rose up, I trust, "dead indeed unto sin, but alive unto God, through Jesus Christ our Lord," and shouted and praised God for deliverance, although strongly tempted. And at every praise which I uttered, a wave of glory seemed to overwhelm my soul. It was then, that that Scripture was made plain to my mind, "The kingdom of Heaven suffereth violence, and the violent take it by force." Since that time I have been walking by faith, and receiving the same blessing to my soul. I have been endeavoring to "walk by the same rule and mind the same things." STUDENT.

For the Herald and Journal.

CASES OF WEALTH.

"He that by unjust gain increaseth his substance, he shall gather it for them that will pity the poor."—SCRIPTURE.

But a few short months ago, I saw a man of wealth, as we all supposed; he was doing a large business, and built him an elegant house; to-day his credit is bad, and dying out; then it was unbounded—now he is shunned by his old cronies; most "strangely" has his property gone, we all say. He now "drinks," to drown his thoughts.

Another gained great wealth, and builded himself a very fine house too, and moved into it, with the best of health, less than six months ago; retired from business, rich enough; but death has laid him out of our sight, and every one says his large property will do his children no good, but evil.

Another, who has amassed still more wealth, in the same traffic, (liquor) was in my counting room yesterday. "Rich as a Jew," but gloomy minded—faculties seem to be taken from him, and health too; or rather, he has wasted them by vile habits, and his absent minded appearance indicates that he sees death about to call him away from his god, (money), and he dreads bitterly, sadly, to go.

There are two others in this city, much like the last one named, well known to the writer, who are cursed with foul blood, broken health, and incapable of enjoying "any good."

Oh, my reader, if you be a youth, I beg of you to prefer a little property, gotten innocently, to vast riches, obtained by selling "temporal damnation," if not eternal, to blood-bought souls. Such property as the latter never spends well. God has put a retribution on its procurer. What I say are facts, and I could name each man.

OBSEVER.

AN EXORBITANT MINISTER!

"I pay him my forty dollars a year, and he is not satisfied with that, but is constantly teasing for something more."

Such was the complaint which a communicant, in a Dutch Reformed Church in the State of New York, uttered against his pastor.—The Rev. Mr. W.—was a faithful minister, who preached for souls rather than for hire. His pastoral he looked upon, not as the end of his stipend labors, but simply the means of supporting him in it, which aimed at a higher and holier end. He preached to his people, not to get their money, but to fit them for heaven.

But his Dutch congregation could not comprehend this. They wanted he should be satisfied with the money they gave him, without teasing them about anything else. They consequently became restive under his faithful preaching and ultimately discharged him.

A member of the congregation was asked the cause of their dissatisfaction. Is not Mr. W. a good man, and a good preacher? Is he not laborious and attentive to his duties? What fault do you find in him?

Why, when we pay a man well for preaching, was the answer, we want he should be satisfied, and not be teasing us all the time to do something more. I pay him my forty dollars, and that is as much as I ought to be asked to do.

But what more does he ask of you? Why it is duties, duties, duties, all the time. What duties?

Why he says we must pray. I pay him forty dollars a year to do my praying for me, and after all that he has the impudence to tell me I must do my own praying.

We have sometimes feared that there are

other congregations, not a thousand miles off, that want a minister for anything else, rather than to teach them specifically what they ought to do.—Watchman of the Valley.

HABITS OF THE EMPEROR NICHOLAS.

His cabinet is a plain room, and completely that of a man of business; he is never out of uniform, and never lays aside his cocked hat and flowing white panache, excepting he leaves the capital, when he wears a little white foraging cap. With the noblest and most commanding form, he is of Herculean mould, and of an iron constitution, regardless alike of bodily and mental fatigue; controlling and inspecting every department and establishment himself, he seems possessed of the power of ubiquity. Perfectly unattended, he is either dashing through the streets in a little two horse droschky or walking through the crowded thoroughfares, visiting the dock-yards, barracks, hospitals, and other Government establishments. He arrives when least expected, and the consequence is that there is no negligence or inattention; but precision, military precision, and uniformity prevail throughout.

EDITORIAL PROVERBS.

When thou goest to a Printing office, talk not to the compositors, nor meddle with any thing which thou mayest see there.

If thou bringest a writing for publication, withhold not from the editor the name of the author thereof, lest thou seem to deal fraudulently, nor ask of him who hath written certain pieces, lest he may not wish to tell thee.

Let the writing which thou mayest bring be legible, lest much time be lost in deciphering it, and it be too long, else no one will read it; but see to it that thy style is clear and thy words simple, that all may understand thee. And take no offence if thy piece be not published, for it might have injured thee or disburged thy friends, and it may be that the editor hath other pieces that are better than thine.

WHAT ONE POOR MAN CAN DO.

We find the following in one of our English exchanges, and have no reason to doubt its accuracy:

"A reclaimed drunkard made the following statements a few evenings ago. He had opened a room for the advocacy of Teetotalism, in a very low and degraded neighborhood in the district of Holloway, near London. Many attended; about 300 had signed the pledge, 40 of whom were reclaimed from habitual drunkenness. He had been the means, also, of putting into circulation about 4000 tracts. He had established a Sabbath School into which about 250 children had been admitted; a day school, the average attendance at which was 120, and an evening school for adults, in which were several persons now able to read a chapter in the Testament. Further, he had founded a Savings' Bank for the children's half pence and farthings; £15 had been paid in, which instead of being wasted in sweet-meats and fruit, bought on the Sabbath, was expended last Christmas in shoes, frocks, jackets, and other useful articles. Nor was this all: many had been brought to hear the Gospel preached, and some of those who at first molested the preacher, were now the most ready to protect and to assist him. All this was done by one reclaimed man, a working gardener, in the course of twelve months."

From the American Spectator.

SECRET CHARITY.

Mr. Editor:—Charity is so holy and beautiful that we long to know the heart where it dwells, that we may pay our homage to it. But when charity clothes itself in the heavenly robe of humility, and doeth its noble deed in secret, only known "to him that seeth in secret," she becomes almost too good and sacred for earth—she must ascend to her native skies, to be made known openly before men and angels. God commended the unjust judge, who attended to the cause of the poor widow, because she importuned him—what honor then will he put upon that generous heart which unasked, and unknown, made the "poor widow's" heart glad. The rent must be paid; heaven only knew whence the money was to come. Then there came an angel in the form of a woman and gave fourteen dollars, (what a fortune to one destitute?) to the widow's son—forbid disclosure—and turned away to enjoy "the feast of charity" alone with God. Surely she shall walk in light. God bless her—God bless her, say the heart of THE GRATEFUL WIDOW.

THE BOOK FOR BUSINESS MEN.

I sat beside a dying Christian. He had been called in the prime of life to give up all business, and for months to watch and wait for a sudden death. I asked him of his spiritual state. He said, "I have no rapture, no ecstasy, but all is peace, settled, abiding peace." Then, in illustration of the manner in which he was supported in view of the interruption of his worldly plans, and of leaving a dependent wife and infant child, he related the following incident:—

"Last year I became considerably embarrassed in business. On Saturday evening I would come home, not knowing how I should meet my obligations the following week; and with my mind so distracted that it seemed as if the Sabbath would be worse than lost. I was then teaching a Bible class. With sadness I would sit down to prepare the lesson for the next day; but as I advanced, truth took possession of my mind, faith took the place of distrust, and hope of fear. I was led almost insensibly to leave my affairs with my covenant God; and invariably I found those Sabbaths precious and delightful. And, moreover, in returning to business on Monday a way was always provided to meet my responsibilities. Thus have I learned to trust the Lord."

As I listened to this simple statement, I could not but say to myself, How much wretchedness and ruin would be avoided if this plain truth were only believed, "The Bible is the book for business men!" Ye who are burdened with mighty enterprises, look not for relief from your anxieties to the news from abroad, or the prices current, but look to the book of God.—American Messenger.

STERNE used to say, "The most accomplished way of using books is to serve them as most people do lords—learn their titles, and then brag of their acquaintance."

Herald and Journal.

WEDNESDAY, DECEMBER 13, 1848.

THE FOREIGN NEWS.

We give elsewhere ample quotations from the Foreign News. The reactionary movement in Austria seems to be completely successful; not only does the imperial cause triumph in Vienna, but Prince Windischgratz has despatched a large force towards Hungary, and the popular cause there will doubtless have a severe struggle and suffer a temporary defeat.

The temporizing King of Prussia has taken courage from the events of Vienna, and attempted a similar reaction at Berlin. The moderation of the popular party there, under the provocation, is inexplicable to us, owing perhaps to the paucity of the advice; we shall look with anxiety for the next arrival.

The Prussians are a much more intelligent and energetic people than their neighbors of Austria. The attempt to disarm the Burger Guard will probably bring on a crisis. Vague reports were already in circulation that the Prussians were rising; if so, Berlin will show a more desperate resistance.

American sympathy is of course on the side of the people everywhere, but it is really difficult for it to have much partiality either way in respect to the German struggles. The sovereigns are despots who (with some abatement for Frederick William, of Prussia), have wronged their people by rare oppressions; they deserve all their sufferings; but on the other hand the people have become a downright mob. Their long bad training has disqualified them for a sudden liberation, and since their ascendancy they have threatened to overthrow all government, and annihilate civilization itself. There will probably be a reconstruction of monarchical power in both these great sections of Germany, but it must be with essential ameliorations: if not so, these desperately won reactions will certainly be attended with speedy and equally desperate counteractions. Rulers who thus devastate their own capitals, can never again live in them without obliterating the recent recollections by extraordinary concessions. How can the Emperor of Austria ever again be cordially treated by the people of Vienna! May God help the people, the down-trodden, suffering people everywhere. He will help them, and will teach them also that the moderation of true wisdom and the strength of true virtue are the only securities of popular liberty.

The popular leaders in Germany seem to be a desperate gang of anarchists, little, if any better than the Rollins, Blancs, Considères, and Cabets of Paris. Such men are usually dogged and merciless tyrants in their personal dispositions, notwithstanding their liberal pretensions. It is far better to have a single despot with a gilt toy in his hand, and restrained by certain sentiments (however fictitious) of royal dignity and paternal control, than to be made the prey of a score of such murderous "montagnards."

The great lesson taught by these terrible struggles of the people of Europe is, that there is no hope for the masses but in the elevating influences of Christianity. A half a score of high-minded Christian leaders, like Washington and the other great men of our Revolution, would have saved all Western Europe in these late movements; but alas! we look in vain for one such man. God will not own men who disown him. This is what Europe must yet learn.

MISSIONARIES OF THE M. E. CHURCH, SOUTH, TO CHINA.

These brethren have arrived at Hong Kong, on their way to Shanghai. The Southern Christian Advocate publishes a long letter from one of them, Rev. Mr. Jenkins, the first news from them since their departure from Boston. He gives the following account of missionary movements in China: "We have had the pleasure of seeing at Hong Kong the Rev. Mr. Young, and lady, of the London Missionary Society, who sailed yesterday for Amoy in a Portuguese lorch, accompanied by nine Romanish missionaries; the Rev. Mr. Pearce, and lady, of the Canton Baptist Mission, who are waiting a vessel for Shanghai, he being unable to stand the climate of Canton; the Rev. F. Johnson, of South Carolina, and Southern Baptist Mission, Canton, who accompanied Bro. Taylor to Whampoa in his place; the Rev. Mr. Kay, and lady, of the London Mission, lately arrived and in charge of the Union Chapel at Victoria, who kindly visited me yesterday, and with whose family I spent a pleasant evening; and Dr. Haslop, of the London Mission, destined for Amoy, but who could not proceed with Mr. Young in the lorch, because of Mrs. Haslop's illness. I have met several Romanish priests in the streets, from the South of Europe, who, I am informed, are also awaiting a conveyance to Shanghai."

The following allusion is made to the Baptist Mission: "Last Sabbath I attended public worship in the chapel of the Baptist Mission: the services were opened by a native Chinese. There were twenty-one males and one female (Chinese) present. After the reading of the Scriptures by the Chinese a hymn was given out by Rev. Mr. Young, of the London Mission at Amoy, who has been many years in the E. M. S. in which the Chinese generally joined—some with evident devotion; and then he preached to them in the Tschin dialect, and concluded the services by singing and prayer."

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CORRESPONDENCE.

LETTER FROM ENGLAND.

Methodist Theological Education—Special Institutions Needed—Word of Encouragement—Wesleyan Schools—Their Merits—Present Number of Students.

The following is an extract of a letter from Dr. Hannah, the head of the Wesleyan Theological Institution, at Didsbury, England, to Dr. Dempster:—
Didsbury, near Manchester, Oct. 18, 1848.

"My Dear Dr. Dempster:—Last week I had the pleasure of spending an evening at Mr. Bowers's, with the Rev. Humphrey Pickard, Principal of the Wesleyan Academy, Mount Allison, Westmoreland, New Brunswick; and from him I obtained encouraging information of your plans and movements. He speaks in friendly terms of all that relates to your Institution, and has supplied me with what seems to encourage me to write to you in terms of hope and kindly congratulation. You are, I trust, 'doing a great work,' and one on which the blessing of God will plentifully rest. It is true that you are now especially employed in laying a good foundation—a task which may seem to be humble, but which really is of the first importance. Take courage; and may a beautiful and permanent structure rise on that foundation, to your own grateful satisfaction, and to the advantage of many!"

"The more our friends on your side of the Atlantic reflect on the subject, the more I am persuaded they will see the vast utility of schools for theological instruction. General schools of learning are invaluable, nor would I, even indirectly and incidentally, speak or seem to speak to their disparagement; but they are not enough for theological purposes. It is admitted by persons intimately acquainted with these subjects, that in the best and most celebrated schools of learning in this United Kingdom, no small advantage would accrue to students intended for the Christian ministry, if after their ordinary courses are finished, they could bestow a competent space of time on the direct and exclusive study of Theology, and on the acquisition, by God's most gracious assistance, of all the attainments which are immediately connected with the profitable discharge of ministerial duties. May I say to you, dear Dr. Dempster, that you have every reason to be satisfied with the nature and object of what you are now attempting, and that, if you patiently wait, you may confidently expect a more hearty concurrence in your measures, accompanied with great success."

"Yes; be of good heart! You have got buildings which suffice for the present; and when your first kind letter was written to me, you appear to have had about twenty students. You may now have many more. When we began, in the year 1834, we had but fourteen students, and buildings not very grand. I can assure you, though we were thankful for them. And we had also serious prejudices to encounter. The monies raised on the centenary occasion provided us our commodious exertions at Richmond and Didsbury. And who knows what may arise for your further help? I am glad to learn, partly from your own letters, and partly from Mr. Pickard, that you are so favored and happy in your colleagues. Prospects are not all gloomy; many of them are bright; and I would cherish the pleasing persuasion that they will become brighter and brighter still."

"I shall be happy to communicate a general view of our present plans, courses, and other engagements, and I shall also be happy to receive similar communications from you. At our last Conference we parted with about seventeen students at Didsbury, and we have received as many new ones. We have this year thirty-four at Didsbury, and about forty at Richmond. The state of our funds would scarcely justify us in taking more. We are in debt, but I trust not beyond recovery. Proper caution, however, is not a bad thing."

"May it please God to smile on all your efforts, and 'prosper the work' of your hands and hearts, that you may send forth 'faithful men,' and men 'able to teach,' who shall proclaim our Lord's own Gospel in the spirit of his own kindly, fervent zeal, and with a cheering degree of its own promised success! May I beg my affectionate Christian regards to your esteemed colleagues."

Yours very faithfully,
JOHN HANNAH.

Rev. Dr. Dempster.

Rev. Dr. Dempster.

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for those who never weep for themselves. In the Evening Traveller of Dec. 6, is an article bearing the signature of ten of the most eminent clergymen in Boston and vicinity, which states that in Boston and its suburbs there are ten thousand Germans, five thousand of whom are Protestants. To meet the moral and religious wants of these thousands of Germans there is one Catholic, and two Protestant churches. There is also a Jewish Synagogue. "It is plain, therefore, that many thousands of the portion of our foreign population are wholly unprovided for. Will the Evangelical Christians—will the Methodists of Boston and the suburban cities suffer this to be so? Abandoning themselves in the luxuries of salvation—the bread and the water of life—will they longer behold with indifference, their brethren and sisters enduring the horrors of a spiritual famine? But there are others in this sad destitution beside the Germans. There are English and Scotch, and especially there are Irish by thousands in our midst, unnoticed, unvisited, uncared for, unsaved. And they were Protestants at home! and more; scores, if not hundreds, were Methodists in the old country. We speak advisedly, and on a subject of which we have some knowledge, and mean, God helping us, to obtain more. Emigrant ships arrive every week, and thus swell the number of the poor and the strangers who are seeking a home in the New World. To say the least, there should be two missionaries in Boston and vicinity to look after the foreign population; we mean two Methodist Episcopal missionaries. We hope the preachers and laymen will not be alarmed at this statement, for we intend to demonstrate its truth and importance ere long."

By the late arrivals from Europe, we learn that Gov. Roberts has entirely succeeded in obtaining from France and England the recognition of the infant Republic of Liberia. Both nations have acted most nobly on this occasion. Lord Palmerston assured the Governor that a portion of the British squadron should be employed in assisting him to put down the slave trade on the African coast; and Gen. Cavaignac agreed that the French armed vessels on the same station should help by all possible means on the same desirable undertaking.

Planted as that germ of a mighty and Christian empire, on the shore of benighted Africa, has been by American philanthropy, I deeply regret that our Government did not anticipate this generous action of foreign nations. We were the first, it is true, that sent a consular agent (Dr. Lugenbeel) to Liberia, but an early and formal acknowledgment was due to the new born State. Both Upshur and Webster, at different times the Secretaries of State, have declared the public sympathy towards the Colony, and so did Mr. Everett, when Minister at St. James. Our Government should have gone one step farther, and been the first to acknowledge the existence of the Liberia Republic.

In the whole of this important movement, President Roberts has discharged his arduous and responsible duties with equal ability, skill and judgment. Having accomplished his important charges, he is likely on his way home before this, Mr. Gurney, an English trader with Africa, having politely offered him a safe passage to Monrovia. What a change has the scheme of African Colonization effected in the history of Roberts and his family. Not many years ago he was engaged in a lighter, upon the Apomattok river, at Petersburg, Va. His mother, a pious old Methodist matriarch, was advised to emigrate to Africa. She went. The eldest son is now the individual we are speaking of—the next a useful preacher in the Liberia Conference, and the youngest, having studied in some of our Eastern medical colleges, has obtained his M. D., and is now following the practice at Monrovia.

His life and administration will constitute an era in the history of Liberia. He has contributed as a civilian and soldier to the establishment of the Colony, was a brave General, an enterprising merchant, the first colored Governor, and now its honored Chief Magistrate, making treaties in person with Lord Palmerston, Gen. Cavaignac and Queen Victoria; and he is, too, an humble, exemplary follower of Christ. He leaves a young daughter to be educated in one of the first seminaries of England.

Another result is plainly manifest from the organization of the Republic of Liberia—an impulse in favor of emancipation. During the last four years the American Colonization Society has sent to Africa about 480 emigrants, or 120 each year. No sooner, however, has the independence of the colony been secured, than the number of applications to emigrate has increased to over one thousand the present year. An increase was expected, but not to any extent like this. Five expeditions have already sailed the present year with 440 emigrants, and most of them are unmanumitted slaves. This number is only a fraction less than the whole number sent during the previous four years. Large as this emigration has been, more than 500 still remain, asking for a passage this winter. Most of these are now in slavery, but will be made free if the means can be obtained to send them to Liberia.

At a meeting of our Colonization Society a few days ago, the Board resolved to do something towards answering this appeal. They agreed to raise \$6000 for this purpose, and authorized the Parent Societies at Washington to value upon them for \$2000 in Jan., \$2000 in April, and \$1000 each in May and June next. They depend upon the benevolence for these means. What a splendid opportunity to encourage new settlements upon the shores of heathen, benighted Africa, from whose borders may shine forth civilization in Liberty and the Gospel! The establishment of an independent Christian Republic of free blacks, upon the Continent of Africa, I consider one of the most remarkable events of modern times; kings and queens are becoming its nursing fathers and mothers; and to my own mind, it is a cheering reflection that this Christian settlement is doing more to spread religion in its purity over the dark regions of Africa, than all other human instrumentalities united together.

DELTA.
New York, Dec. 9, 1848.

TO MAINE METHODIST PREACHERS.

MR. EDITOR:—In your last number you made a somewhat earnest call upon the Presiding Elders, to aid by their influence in increasing the subscription list of the Herald.

Now if the Presiding Elders attached but half the importance to their influence that you of the Herald seem to do, they would right gladly do you a good service in that line. As it is, however, I trust they are not wanting in interest in that paper; nor are they disposed to let the experiment fail through their neglect of them, to make it one of the cheapest, as it now is one of the best Methodist papers in the land.

I see no reason why, at the low price at which the Herald is now offered, nearly every Methodist family in New England may not enjoy the luxury of its weekly perusal; and I see no reason why every Methodist preacher in New England may not, with all his energy, lay his hand to the good work of putting it into every Methodist family.

The idea of making a religious paper, and especially a Church or Conference paper, a source of revenue, ought never to have been entertained, and is now among us as Methodists generally abandoned. Our dividends from this source are at an end, and we have now only to sin at accomplishing the greatest amount of spiritual good by our religious periodicals.

THE PROPERTY QUESTION.

The late meeting of our Book Agents (Western and Eastern) at New York was protracted over a week; it had under consideration the important question of a basis for the arbitration of the Property Question, according to the vote of the last General Conference—if the measures of the Southern Commissioners would still admit it.

Mr. Macaulay, the celebrated author, ex-member for Edinburgh, and Paymaster of the Forces, has been elected Lord-Rector of Glasgow University, ousting his opponent, the former Rector, Colonel Mure, M. P.

We learn from the Northern Christian Advocate that efforts are now being made for the endowment of the Geneva Conference Seminary with \$50,000, and to procure a college charter for the Institution.

A correspondent informs us, that the only Sabbath mail running at present in the New England States, is between Portland and Calais, Me. The Christians of Maine ought to take this matter in hand, and petition the proper authorities for an abolition of the evil. A little effort would clear New England entirely of such profanation of God's law.

The large METHODIST EPISCOPAL CHURCH, at Oswego, N. Y., was destroyed a short time since by an incendiary; insured for \$1000.

RANDOLPH MACON COLLEGE is represented by the Southern Christian Advocate to be in a flourishing condition. It has enjoyed a season of revival during the past year; about 20 of the students were received into the church; sixty of them are members, of whom eleven intend to devote themselves to the ministry; the fiscal condition of the college is promising; the Trustees have nearly \$50,000 at interest; about \$18,000 of this sum was raised by the sale of scholarships; the debts of the institution, however, have not been materially diminished during the year.

We are indebted to our indefatigable friend, Col. Hatch, for foreign papers brought by the Britannia.

POPERY IN ENGLAND.—An establishment of Sicilian nuns, of alleged great wealth, have lately purchased the Park Hotel, and some twenty or twenty-five acres of land, at Norwood, Eng., which is about to be enclosed with a brick wall twelve feet high. Several Roman priests and sisters of the order are already located near the spot. The order is said to be that of the Bleeding Heart of Jesus.

Mrs. WASHINGTON, mother of the present proprietor of Mount Vernon, has recently emancipated a colored man, long attached to the family, and who is now making preparations to embark with his family, a wife and ten children, to Liberia. In the service of the Washington family he has had good opportunities to amass a snug little fortune, which is to be devoted to securing the comforts of a home and the advancement of his race.

LITERARY NOTICES.

No. IV of the DAGUERROTYPE is out, with a very interesting selection of articles.—Crosby & Nichols, Boston.

THE PEARL OF DAYS.—This little volume has produced some noise in England; it is the successful one out of more than a thousand essays on the Sabbath for a prize, and was written by a laborer's daughter. It treats of the advantages of the Sabbath to the working classes, and is accompanied by a sketch of the author's life, and a preface by an American clergyman. The mechanical style of the book is very beautiful, and the plates well executed.—Gould, Kendall & Lincoln, Boston.

GOULD, KENDALL & LINCOLN, 59 Washington Street, has issued in very beautiful style, adapted to the holiday season, several valuable little volumes. One of them is *The Bible and Closet*, selections from Watson and Lee, ejected ministers of 1662, edited by Dr. Choules; this is a precious little manual, full of the sterling and devout thoughts of the best Puritan times. Another is *The Christian's Private Companion*, containing Rev. Baron Stow's excellent little volume of "Daily Manna," and "The Young Communicant." A third is entitled "Conversations for the Afflicted," and contains "The Silent Comforter" and "The Attractions of Heaven." These volumes are eminently good, as practical guides to the devout; and in their mechanical execution are among the very best specimens of American publications. They are gilt, embossed, &c.

THE COLUMBIAN MAGAZINE for December has a finely executed engraving of the ancient Philadelphia, and a portrait of Mrs. Gaines, the heroine of the late romantic case in the United States Supreme Court. Its list of contributions is numerous and entertaining.

THE GUIDE TO HOLINESS for December is a very interesting number. It contains an invaluable sermon, by Rev. C. K. True, delivered at the Eastham Camp Meeting. Rand & Co., 3 Cornhill, Boston.

The last "Living Age" contains fifteen or twenty articles, quite interesting. Among them is a criticism on Longfellow, from the Metropolitan.

"REVIVALS OF RELIGION," by Rev. J. Porter.—This little work is going finely. The second edition will be out in a few days. Rev. J. Thompson, of the Troy Conference, writes: "I like the book; it is good and to the point. I think it just the thing. I must tell you a little incident connected with it: I had held meetings on a part of my circuit, where twenty-eight were converted. No other plan offering, I went home and began to read this book, and before I had read thirty pages I concluded to start a prayer meeting in my own house, which I commenced one week since. The result so far is, three converted, and ten more have arisen for prayers, two of them my own children, one fifteen and the other twelve years of age. Some of our members have waked up, and I hope the work will go on. The Lord grant it. Now, to the reading Bro. Porter's book on Revivals under God, I attribute this result. If on every charge the reading of it should produce such results, why I say 'spread it.' Another brother preacher of distinction, says: 'I have had time to give the book only a cursory perusal, but my impression is strongly in favor of its adaptation to the wants of the church. I was struck with the *h/t* thrown into its pages, and with religious books this is absolutely essential. May it find a wide circulation, and be abundantly useful.' A venerable lay brother remarks of it: 'I think it just what is wanted, and I wish every Christian had one, or at least that it was in every Christian family, and that they would read it and practice accordingly.' And a Presiding Elder says: 'I like the book well, and think if it could be generally read, it would accomplish a great amount of good.'

MANCHESTER CENTRE. Rev. James M. Young writes:—As I am writing on Manchester Centre in great mercy, in reviving his people and awakening and converting sinners. Some twenty or thirty have experienced religion, and others are inquiring what they must do to be saved. You will probably have an account of the revival from Bro. Taplin soon.

BROWNVILLE, ME. Rev. N. L. Thompson writes:—While writing on business, I would just say that I was sent by the Presiding Elder, to Brownville circuit, and the Lord has seen fit to pour out his Spirit on this people, and seriousness appears to pervade nearly every mind; ten have experienced religion, nine have joined the class on trial, and many others almost persuaded to come out and be on the Lord's side. O may the Lord continue to revive his glory all over this circuit, is the prayer of my heart. Glory to God in the highest.

As our Book Agents at New York have recently determined on a reduction of the terms of the Christian Advocate and Journal, putting it at a price that will no longer afford a dividend to the Conference, the question with us or then can no longer be that of money, except so far as is necessary to sustain the paper; the way is now, therefore, fully open to us to give a full share of our influence to that paper which we or our people may prefer. This preference in New England, and especially in Maine, the voice of our people has long declared to be for Zion's Herald, the oldest paper of our denomination.

Around this, then, let us rally, one and all—preachers and people; and let us endeavor to "roll up" a handsome list of new subscribers before the first of January next. I trust the preachers on Readfield District will not in this good work, as they are in no other, be behind the "very chieftest."

Four weeks are all that remain of the present year; but four weeks, if well improved, are sufficient to accomplish a noble deed. Let us, then, brethren of the Readfield District, make one vigorous effort for the Herald.

Kent's Hill, Dec. 1, 1848.

COALITION.

Rev. Thos. Star King was installed Pastor of Hollis Street Church on Wednesday last. Sermon by Rev. Dr. Dewey. Rev. Drs. Frothingham and Parkman, Rev. Messrs. Hosea Ballou, 2d, and Chapin, Universalists, took part in the services. Mr. King, the new Pastor, is a well-known Universalist, and the Hollis Street Church is a noted Unitarian Society—not particularly by its trouble with Mr. Pierpont, while he was pastor. The question of more unity between the two denominations, has been discussed somewhat in their respective papers. Universalism is doomed in New England; it has had its day, and possessing no evangelical vitality, it cannot hope for further success. Its union with Unitarianism, however, would hardly have been sanctioned by the former leaders of the latter party. Channing denounced it. "This error," he said, "should be resisted with earnestness, because it directly, palpably and without disguise, diminishes the restraint on vice. It is a blow at the root of social order. . . . It goes to the very extinction of conscience."

THE NEW HYMN BOOK.

The Committee to revise the Hymn Book have had a meeting lately in New York. They have advanced, we learn, mostly through their work, but it is to be submitted to a very extensive committee before it goes to press. It is said, indeed, that the proofs are to be submitted to all the members of the late General Conference and the bench of Bishops. We really hope not: we are not afraid of the delay; that will be an advantage; but we are sure that such an extensive revision will only result in confusion. The committee, if they need counsel, could do better by selecting it on a more limited scale.

METHODIST PROTESTANT CHURCH.

We are indebted to Rev. T. F. Norris for the Annual Register of this branch of the great Methodist family. It is published at Putnam, Ohio. We learn from it that there are 59,174 members and 779 itinerant ministers and preachers in the denomination. In the Boston Conference there are 700 members and 17 travelling preachers; in Vermont Conference, 700 members and 16 travelling preachers; in Maine Conference, 535 members, 17 travelling preachers; making nearly 2,000 members and 40 itinerant preachers in New England.

BOSTON DISTRICT.

I would remind the preachers on Boston District, that to sustain the Herald, at the reduced price, the subscription list must be greatly extended, and that the time for extending it, before the reduction takes place, is exceedingly short. From the present time to the first of January will be the most advantageous for success in the enterprise. When that period has passed, it will require much more effort to procure names. Let us work, then, while the day lasts.

P. CRANDALL.

SPRINGFIELD WESLEYAN SEMINARY, VT.

We have received the Catalogue of this young but thriving Seminary; the Faculty are composed as follows:—

Rev. Harvey C. Wood, A. M., Principal, and Teacher of Latin, Natural and Intellectual Sciences.

Henry S. Noyes, A. B., Associate Principal, and Teacher of Greek and Mathematics.

Justin W. Spaulding, A. B., Assistant Teacher during the Spring Term.

Jane Johnson, Preceptress, and Teacher of French, German, and Ornamental

For the Herald and Journal. SABBATH REFLECTIONS.

THE HEBREW MOTTER. "And Pharaoh charged all his people, saying, every son that is born ye shall cast into the river, and every daughter ye shall save alive."

The proud Egyptian's mandate had gone forth, And while Israel's trampled people dwelt, At midnight's hour, there came a quick and smothered Cry of agony—the wall of doom's wall. A sound of grief which would not be controlled. The rain of deepest night hung o'er the city Of the Pharaoh's, and all the echoes Of the vasty halls, which darkness woke With mad, unholo orgies, slept.

From niche, and Pedestal, the guardians of the night Looked forth, the solemn sphynx, or mystic Isis, Veiled and still, while here and there the crowned* And silent one, o'er whose unmeaning face No shade of passion passed, the child of death, That wooed them to his arms, the revelers Had left, presider o'er an empty bower. 'T was night, and the gloom of night, And all the whispering winds were toying With the trembling leaves, which coyly shrunk From their embrace, then met their wild caress, With gladness in each sound. 'T was night, the hour For breaking hearts, and what have they to do With all the lovely things which mock their woe? 'T was night, and o'er her child with clasping hands And drooping form, the Hebrew mother knelt, While thick and fast the deep convulsive sob Came struggling forth, until the trembling sob Was soothed to breaking, 'neath the blast which swept So rudely o'er it.

Earth hath no type for fearful sorrow Sad enough, and O, unto the heart There cometh oft an hour, so full of woe, That with its gift of immortality, O'erweeping time and space sublimely stands The naked spirit forth, alone a thing To suffer and endure—too much for earth, Too much for life were our earth hour of joy Or woe, and we but know of this, the soul's Victory—the deep, reserved, mysterious Power, to suffer and enjoy death May yet unfold to us. How doth the earth Predominate, and that sacred fire Which God did kindle first within the skies, Burn sickerly and low, sending Its radiance only forth when feelings Deep, enduring, strong, do submerge the soul. Thus bent the Hebrew mother, when at last The child so doomed to death awoke, and broke With childhood's tone the stillness of the hour. One moment lived, and then her tears gushed forth Anew, and words of grief an uttered found.

O smile not thus my blessed child, Thine infant gladness hath beguiled My soul of many a sorrow, (My thinking heart is still, be still,) The angry bosom of the Nile, will Cradle thee, sweet one, to-morrow. Thus who has lain in hours of rest A roused on the shattering blast Which thou didst wake to joy; O let me clasp thee once again, Death will not dare to touch thee then, My bright, my baby boy.

Where art thou, God of Israel, where? Is't not enough that we must bear The burden of our bitter chain? But thus this heavy woe is sent, To break the hope on which we lean, The only one, in twain?

Ruler of Israel, high and just, The beauty of life is in the dust, Which dared to question thee; Sudden, and deep, and dark, and wild, Upon thy weak and erring child Hath broke the overwhelming sea.

Perchance my soul hath leaned too long With trust and hope, too deep and strong, Upon its earthly love, And thou art seeking now to tear It up amid its wild despair, Unto its rest above.

But O, my Father and my God, If this dark way must still be trod, Nor my heart's prayer be won, While every pore to anguish wakes, Help me to say, 'e'en if it breaks, Thy will alone be done.

Unto the faintest, far-off murmur Of the summer stream, her voice hath melted From its stormy woe, and the pale, marble Face was turned above, until, like moonlight O'er the breezy earth, a meek and tranquil Grace upon its snowy whiteness stole. Who knew presence unto her troubled soul, Those angel visitants who walk the earth, Unseen, a gift of strength had ministered. A low, rich voice beside her murmured, "Miriam, my Miriam," and she rose, And calmly gave her cherub boy to death.

'T was even—the burning sun of Egypt's clime Had sunk into his golden rest, the river's Glazy wave had mirrored it as it were Another world the glowing tint of earth And sky, while farther back a royal crown Upon the bright the solemn grandeur Of the city rose, pointing with obelisk And column to the skies. The moonlight wave was past, and cool, fresh winds Came gliding on, until the starry Lotus flowers were bent upon the water's Edge—'t was sweet as hope unto the wearied Heart, and the queenly child of Pharaoh's house, The bright Thermotis, with her maidens Wandered out, its soothing influence To catch. Ages have flown—sweet daughter Of a kindly race, and all the murmur Of thy proud ancestral hall, hath crumbled 'Neath the hail of time, but yet we see thee, Gentle one, in all thy summer prime, thy Dark hair flung aside, until the lofty Brow, so stamped with noble thought, was all Unveiled—thy soft, dark eye—the face through which Shone out th' woman's soul intensely Beautiful. O death and time, alas that Ye should wither sight so fair. Thus stood she when the breeze unto her ear A feeble waiving bore, and on the wave There floated by a light and fragile bark, A plaything for the winds. They clift the wave And brought it to her side, and when the child Within, stretched out its little arms and gazed With wistful look into her face, she reached It to her breast and sought its moaning cry To hush—'I will preserve thee, loveliest,' She said; "although my life for thine were given, Thou shalt not die." But still the child, with strange Inevitable dread, from all her dark-browed Maidens shrunk.

They called a Hebrew woman, And the pale, sad Miriam clasped once more Her blessed child again. Then joy, deep joy When her heart a flame did light, ne'er Knewled there by grief, and low before her Father God she humbly knelt, with tears Of penitence and hope.

LADIES. TO MY LADY.

BY AUGUSTINE DUGANNE. Come hither, lady, come! Thou art gloriously fair— And thine eyes are purer, brighter, Than the jewel in thy hair.

There is music in thy motions— There is perfume in thy smile— Gentle lady, wilt thou listen To the poet's song awhile? I'll tell thee, lady bright— Nay, incline thy lofty head! I will tell thee of thy sisters, Who are famishing for bread! Through the weary midnight toiling, Through the chill and dreary day; They are sisters, lovely lady, Pythies list the poet's lay.

Thy sisters call to thee, O thou beautiful and bright! See! their eyes are dull and sunken, And their cheeks are thin and white! Look! their foreheads burn with fever, While their hearts are chill with fear! Thou art weeping, beautiful lady, Heaven bless thee for that tear!

List, gentle lady, list, Thou wilt hear the smothered sighs Of the hopeless one who lives, Of the happier one who dies. Thou hast sisters who are outcast, 'Tis through misery they err; They are pining—yea, they perish For a single kindly word!

Come hither, lady, come! There are hearts which thou mayest warm: Be an angel in their mercies, As thou hast an angel form. Come and soothe thy suffering sisters, Fair and gentle as thou art— O, the poor are always with thee; They are knocking at thy heart.

THE GIRLS OF ALBANY.

The editor of the Albany Knickerbocker has occasionally indulge in a serious strain, as the following article abundantly testifies:—

"There are perhaps two thousand girls in this city who obtain their scanty support from working with their needles. Many of them are employed in fur shops, where they can only by the hardest working, and most intense application, make two dollars or two dollars and twenty-five cents per week. Many of them do not get more than one dollar and a half; yet perhaps one-half of these girls have poor aged parents to support by their needle. There are many more who work for clothing stores, make shirts, &c., all of them getting ruinously low prices for their work. Who can contemplate the misery they sometimes feel, and the extremities to which they are often driven without pity?"

ENGLISH BEAUTY.

With a strong prepossession in favor of English beauty, and a notion that such an occasion as that of the drawing room would afford a fine field for the display of it, we must confess to have been disappointed in our search. Very few of the ladies we saw were more than comely; a large proportion fell even behind that. One beautiful woman there was, whom we were led to suppose was the Marchioness of Douro, though we could not ascertain it. We were told that that lady, daughter-in-law of the Duke of Wellington, and the Duchess of Argyle, daughter of the Duchess of Sutherland, were the only conspicuously beautiful women at court. Neither among the country people, in the streets of London, or in the country towns, did we observe the fresh complexion and buxom air which we have been taught to expect. Low-life beauty seems to have been spoiled by factories; and if there was rural beauty, we did not see it. Pretty children one sees in abundance everywhere—and so nicely kept! It seems to us that nobody knows so well how to care for the physique of children as the English. They feed them with the simplest food, and are astonished when they hear that our young folks share the rich, heavy, high seasoned dishes of their parents. Outmeal porridge is considered a suitable breakfast for even royalty itself; and a simple dinner at one o'clock the proper thing for children whose parents dine sumptuously at seven. Exercise is considered one of the necessities of life, and a daily walk or ride (not drive) in the open air, the proper form of it. It might be superfluous to notice anything so obvious, were it not that with us so many people in good circumstances neglect this, and keep their children immured in nurseries, or cooped up in school rooms, with no thought of exercise in the open air as a daily requisite. We wish nothing so much for these benighted parents, as that they should once become acquainted with the habits and principles of a well ordered English nursery. A reform in that quarter is much needed among us, and we know of no people so well able to be our instructors as the English, who have certainly brought the nursery system to great perfection, both as respects the comfort and advantage of parents and children.—Mrs. Kirkland, Union Magazine.

SLAVERY. JUDGE McLEAN ON SLAVERY.

Some time ago a brief statement of Judge McLean's opinions in regard to the question of slavery-extension was extensively circulated. That statement has recently been republished in the Columbus STANDARD, with the following REMARKS, said by an Ohio paper to be also from the pen of Judge McLean:—

REMARKS. If slavery subsists only by virtue of the municipal law, it is clear that it can no more exist in a Territory without such law, than a man can breathe without air. The power of the master as much depends upon local law, as the power of a corporate body. Ohio confers corporate powers on certain individuals; these powers cannot be exercised in Kentucky, nor can a slaveholder of Kentucky, exercise a power on a slave in Ohio. And if the Constitution of the United States and the Act of Congress had not provided for the surrender of fugitives from labor, every slave that escaped, by whatever means, from a slave State to a free one, would be a free man.

This is a doctrine of the civilized world. It is found alike in the common law and in the civil. Can slaves be taken into a free Territory as property? This is answered by the inquiry, Are they property in such Territory? No one can maintain this. That one man should have property in another, is contrary to all law, except that which makes a man a slave. Under it he is considered property; but this law is limited to the State which originated it. It has no extra-territorial operation. A colored man, therefore, taken by his master into a free Territory, can no more be held a slave than he can be so held in a free State. The law which cre-

ates the right of the master and the obligation of the slave is wanting, and without it no slavery can exist.

Does slavery exist in Mexico—that slavery which is involuntary, and which results from established law? It does not. The peon service is founded on contract. He agrees to work at a fixed price per month or year; the employer supplies him with provisions and clothing, and keeps the account, charging for articles furnished often exorbitant and fraudulent prices. And it often, if not generally happens, that the longer the peon labors, the greater is his indebtedness. Now this has no analogy to the negro slavery of the South—that originated in force, and not in contract.

Under our institutions, the peon servitude could not be continued. Contracts could not be enforced in that manner. No man by his contract can make himself a slave. His rights in this respect are inalienable. In no point of view could such a servitude, or law under which it is enacted, be made to sanction negro slavery. Such a slavery was long since abolished in Mexico, by its belief, its organic law. The Territory, then, that has been annexed, under the late treaty, is free Territory. There is no law of institution of Mexico which could give the least color for absolute slavery. There are many colored persons in Mexico, but they are as free as any other citizens of that country.

The position that a man may take his slaves to any Territory of the United States, on the ground that the people of the States have a common interest in the soil and government of it, is unsustainable. What is this common interest? It is nothing more than a right to purchase the soil as authorized by law, and to exercise such rights in the government of the Territory, whether he becomes a citizen of it or not, as the law gives him. A citizen of the North or South takes with him to the Territory none of the peculiar rights which he enjoyed in the State from whence he migrated. In this respect, the Territorial laws are as distinct from the States, as the laws of the respective States are distinct from each other. There is no common right which is not regulated by law, and which may not be claimed in a State as well as in a Territory.

It is singular that so loose and so indefensible an idea should be advanced, as the right here contested—that if an individual should be a slave by the laws of the State, and, within it legally considered property, he may be taken and held as a slave in the Territory where the law does not authorize slavery. The great principle seems to be overlooked, that slavery is a municipal regulation, and that the principle applies with as much force in a Territory as a State Government. In this principle is found the important fact, that to preserve a Territory or State free, slavery need not be prohibited, seeing it can only exist by positive law. Where there is no law to authorize it, there can be no slavery. This is a proposition too clear for argument. On this basis rests a large proportion of the free States. England has no law prohibiting slavery, and yet "Somerset," a slave, was declared to be free, by the Court of King's bench, when he put his foot upon the soil of England. And on the same principle, if a slave, with the consent of his master, go to a free State, he is made free, not because slavery is prohibited in such State, but because there is no law which sanctions it.

To prohibit implies the right to do the thing prohibited. Why prohibit a man from taking his slaves to a free Territory, if he has no legal right to do so? He forfeits the slave by bringing him into the Territory, whether he is prohibited from doing so or not. A prohibition does not add to the force of the prohibitive principle. And if effect cannot be given to it, can a prohibition be made effectual?

As a measure of policy, a notice of prohibition cannot be too strongly urged. There can be no doubt that Congress have power to prohibit slavery in a Territory, although they cannot establish it. Having implied power to legislate for the protection of the citizens of the Territory, they may prohibit colored persons, whether free or slaves from coming into it. They may exclude from the Territory any persons who are not citizens, and who may disturb the peace or corrupt the morals of the Territory. Although the legal principle against Territorial slavery would not be made stronger by a prohibition, yet the master would not be likely to hazard the right to his slaves, by disregard such an impression by the law-making power. In this point of view, the adoption of the Wilmot Proviso, or of some authoritative declaration not less explicit, would be important.

MEXICO—ITS MORAL PROSPECTS. REPORT OF REV. W. H. NORRIS, LATE BIBLE AGENT IN MEXICO.

Brooklyn, N. Y., Sept. 5, 1848.

MY DEAR BROTHER:—In my letter of August 24th, I gave you a sketch of my journey to Mexico, with some account of my success in reading the Word of God in that dark land. If I understood you, in addition to that communication, you desired another, containing an expression of my views on the condition and prospects of that country. For want of time I can attempt but a partial statement of those views; and, as I then observed, would greatly prefer to have them drawn out, in a free conversation before the Board, in answer to inquiries on such points as might seem to yourself and others to be of the most importance.

I need not remind you that Roman Catholicism is the established religion of Mexico—Catholicism unmodified by the Reformation. Protestant worship is not tolerated except in private houses, and by less than twelve persons; if more than that number are present, they are liable to punishment. Except in the city of Mexico, where the English have a cemetery, the privilege of sepulture is denied to Protestants, and their dead must be buried in some obscure place, under cover of darkness, or a grave procured by bribing the priests.

The great number of churches probably struck you, as it has done other travellers. Every village of a dozen huts has one or more of them; every hacienda has its chapel, surmounted by a white steeple. In some locations there seems to be a great excess of sacred edifices, as in the vicinity of Puebla. From the Pyramid of Cholula, once occupied as an idol temple, and now a site of a beautiful church, upwards of fifty churches may be counted, some of them very large, while the population will not exceed a very few thousands. In some parts of this district, the sacred edifices outnumber the huts of the inhabitants.

The religious establishments of the proud and rich city of Puebla are numerous and very wealthy. In the city of Mexico, the churches and religious houses, many of them very spacious, and covering nearly an entire square, are said to own, in fee, one-half of all the real estate in the city; in addition to which, they hold what is equivalent to perpetual mortgages on one-half of the residue; thus controlling three-fourths of the real property of the capital.

The clergy are very numerous in all the cities. With few exceptions they are reputed to be ignorant, indolent, and exceedingly prone in their morals. Concubinage and its attendant vices are notoriously common among them. Not a few of them are infidels. They still exert consider-

able political power, while their moral and social influence over the lower class, and the females of all classes, is almost unlimited, and is abused for purposes and to an extent well-nigh incredible. The schools, colleges, and nearly every other institution in the country, feel the blighting influence of their interference.

Like priest like people as to intelligence and morality. A large proportion of the people in the cities and more populous villages are taught to read and write, but make little use of their acquirements after they leave school. Few of them are able to read fluently. The higher classes are better educated and more intelligent; but their education, and especially that of females, is very superficial. Every man professes himself a Catholic, and all are very devout and religious in their way, and in some respects they are worthy of imitation by enlightened Christians. A fair proportion of men attend the services of their church. In morals, the mass of the people are exceedingly depraved. "The lepers," said an intelligent Mexican, "are all thieves and liars; they are animals—beasts; they have neither religion nor morality." "Three-fourths of them," said a priest, "live together without marriage." The seventh commandment is universally violated among them, both in its spirit and letter, and such violations as must not be named here. The shocking crime of incest is common. The lepers constitute an overwhelming majority in the cities, particularly the capital; and with the peones or slaves, and Indians, who are in no respect their superiors, they constitute at least five-sevenths of the population of the country. The published accounts of robberies fall far below the truth. On the great roads nearly every man is a robber. The soldiers rob; the men who are hired to escort the mule-trains, loaded with merchandise, are robbers. Mechanics and shopkeepers in the towns leave their homes and businesses for a few days, to follow the more lucrative employment of a highwayman, a profession not generally considered disreputable. There are many decent men among the robbers, said one who knew many of them well. Magistrates are known to be accomplices, and protect rather than punish their associates. The drivers of the public stages, and keepers of taverns and hotels, are leagued with the robbers; and Santa Anna himself, the Astor of Mexico, was believed to have been interested in this nefarious business. There is a great deal of intemperance among the lower classes, and gambling is common among all, from the highest to the lowest, not excepting the clergy and great officers of state.

The Biblical wants of such a people must be great and pressing. In the light of God's law they are excessively wicked. Their religion helps to make and keep them wicked. The mass of the people are deplorably ignorant, even for Roman Catholics, and their spiritual masters—teachers they have none—love to have it so. Hence the Word of God is a prohibited book. To read their own edition of Padre Scio's Bible, with its apocrypha and notes, edited by a priest, issued under the approbation of the archbishop, a license must first be obtained. To prevent his people from being injured by reading the Word of God, the bishop of Mexico bought and burned a box of Bibles sent out by the British and Foreign Bible Society; yet a treatise too grossly licentious and corrupting in its tendency to be endured anywhere else than in Mexico, was published for general use, as a religious help to the conscience.

The friends of the Bible hoped that the Mexican war would open the way for Christian enterprise in that country. There was a time when toleration for Protestantism might have been had for asking—could not have been refused—but the favorable moment was allowed to pass, and we have not gained even the privilege of sepulture. It would be difficult to show that the cause of Protestantism has gained anything in Mexico by our war, except access to the ceded territory. The war has been a great moral evil to Mexico. Our soldiers were bad teachers and worse examples of morality. Wanton waste, and destruction of private as well as public property, thefts, robberies, burglaries, brutal intemperance, and licentiousness, violence, oppression, and death, with all the essential qualities of murder, were not calculated to impress Christian morals on a conquered but unhumiliated nation.

But there are some encouraging features in the present aspect of affairs in Mexico. A political party now exists there, whose avowed object is to limit the power of the priests, to confine them to their proper duties, to break down the overgrown religious establishments of the country, and devote their great wealth to the cause of popular education. They are not Protestants, nor do they profess any partiality for Protestantism, yet they seem desirous to have the Scriptures circulated, as a means of opening the eyes of the people to the abuses of their church. The common people generally sympathize with this party; at present, however, they are probably not gaining on public sentiment. Very recent intelligence states, that the present Government of Mexico is disposed to encourage foreign emigration, and talks of freedom of religion. The same thing was done for Texas several years ago.

Bibles and Testaments have been put into some hundreds of families in Vera Cruz, Jalapa, Perote, Puebla, and the city of Mexico, by your agent and his fellow laborers; and in many instances, under circumstances that afford some guaranty that they will not be subject to the order of wicked priests, but will be preserved and read. Many of these families were highly respectable and intelligent, and in some of them your Bibles are known to have been read with much interest. It is not unreasonable to hope and believe, that by this distribution of the Word of Life, some precious souls will be made wise unto salvation, through faith in our Lord Jesus Christ.

As to further operations, it remains for us to watch the movements of Providence. If a door is opened, it will plainly be a duty to enter it. Bibles are admitted into Mexico as freely as any other books. Yet as a liberal distribution has just been made, and as a quantity of books belonging to the British and Foreign Bible Society are there, awaiting distribution, any further appropriation than an occasional one to some judicious friend, would not appear to be required or useful. Such a person resides on the great National Road between Vera Cruz and Jalapa, at a village called Paso de Obejas, or Robber's Bridge. Mr. William Boas, an Englishman, has long been engaged in circulating Bibles, Testaments, and other good books, and has recently expressed a desire for a supply, his stock having been destroyed by our troops when they burned that village. With this I send his written application, and a letter from the Rev. Mr. McCarty, chaplain U. S. A., endorsing it.

The whole of the conquered territory is open to Christian effort, and no doubt something may be done for the Mexican population along our extensive frontier. On the Pacific there are several towns and cities, with from 6,000 to 10,000 inhabitants each, where I have been informed the Bible may be freely circulated. I am expecting letters on the subject from a pious physician, long resident in that country, and intend to take an early opportunity to lay them before you.

The regiments of United States soldiers ordered to the Mexican frontier will need to be re-supplied with Bibles and Testaments, soon after they reach their places of destination. The great length of their march will render the

transportation of books difficult, if not altogether impracticable. There are pious officers in those regiments, who will cheerfully serve as distributors. Through them a number of copies in Spanish could be circulated to advantage.

In closing this my last communication as your agent, permit me to express my gratification in having been honored with such a relation to your noble institution. I have admired the catholic spirit evinced by the excellent men who manage its affairs. I regret that I have been able to do so little for a cause in which they have labored so faithfully, and accomplished so much.

With many thanks to you for your kindness, courtesy, and prayers, I am, as ever, Yours in Christ, W. H. NORRIS.

For the Herald and Journal.

"THE AMERICAN PULPIT."

BRO. STEVENS.—There is a department of this devoted to "Biographical Sketches." In the last number we have a sketch of President Edwards, formerly minister of Northampton. With the general features of the sketch I have no controversy, but there is one sentence and sentiment to which I desire to call attention, and upon which, with your permission, I will make some observations. It is as follows: "He did not visit from house to house unless specially called, but spent all his time and energies in his study and in the pulpit."

I suppose this to be a historical fact—but what struck me somewhat strangely was the endorsement of the orthodoxy and expediency of such a course by the editor of the Am. Pulpit. Yea more, he seems to have taxed his powers of language, to show his contempt, if I may call it so, of the opposite course. Those who spend a considerable portion of their time in pastoral visiting are denominated "clerical gadders," and denounced as "reverend beggars, borrowers and pilferers, who soon go to their own place—the darkest obscurity." He then winds up his homily with a bitter comment, that "the church is continually cursed by an uninterrupted succession of these story-telling and time-killing pastors." All this, and more, is written in defence of spending "all" one's "time and energies in the study and pulpit." What are we to say of such ideas as these!

Has my good brother of the American Pulpit lost the eyes of his mind and so strangely forgotten his own early convictions of duty and his solemn ordination vows, and is he so blind to his relation to his own flock, and callous to that awful account that shall be one day rendered at the bar of God, that he can take such a position and advocate such a glaring theory? I am loth to believe it and hence will leave the subject for him to explain. If I have misapprehended him or if "in his heart he meant not so," it is due that he take his pen and show his position more clearly.

A MINISTER.

THE MISSIONARY PENNY.

A little boy, apparently about four years of age, once came into a crowded missionary meeting; he was very clean, though meanly dressed, and had an intelligent, interesting countenance. There was no room for him to sit down, neither could he see any of the speakers, for the number of people about him; he, however, stood listening attentively to the missionary and other gentlemen who were speakers, till he was unable to stand any longer. A gentleman near (himself standing) told the child to sit on the floor, which he did, and to the close of the proceedings appeared interested and attentive.

When the meeting was about to separate, a lady who had been much pleased with his appearance and conduct, gave him a new penny. As he left the room he stretched up his hand to the plate, with the penny he had just received, and presented it as an humble offering for the Lord's treasury. The person who held the plate immediately lowered it and received the gift with kind words of encouragement.

Perhaps some people who read this story will say, "I will give my next penny to the missionary; I will be as self-denying as this little boy." To such I would say, do so by all means, and the Lord will accept it at your hands, if offered in a right spirit; but remember that he who has declared that he "loveth a cheerful giver," has elsewhere said, "My son, give me thine heart."—Juvenile Miss. Mag.

BIOGRAPHICAL.

Died in Livermore, Me., Oct. 20th, 1848, Mrs. ASENATH HASKELL, wife of Mr. Orin Haskell, in her 49th year. She was converted when about fourteen years of age, for thirty-four years was a member of the M. E. Church, and a firm believer in the doctrine of Christian holiness. Twenty-four years since, when on a visit to her friends in Massachusetts, she sought and obtained this great blessing. It animated her conversation, shone in her daily walk, and rendered her a very efficient member of the church. She did not, however, at all periods in her subsequent life, retain her social virtues; was an obnoxious neighbor, an affectionate parent, and a kind husband. He had been a professor of religion nearly thirty years, was most of this time a member of the M. E. Church, and was nearly twelve years class leader and recording steward. He was a consistent Christian, a judicious counselor, a faithful friend, and in the true sense of the word a man of integrity. He entertained an unwavering confidence in God, had a firm hope of a blessed immortality beyond the grave, endured his last sickness with meekness and patience, calmly resigned himself into the hands of that God in whom only he reposed his trust through the merits of his Savior, and at last died in the triumph of faith.

DYER H. SANBORN.

Andover, N. H., Dec. 4, 1848.

N. B. Newspapers in Maine, New Hampshire, Massachusetts, Rhode Island and Ohio, are requested by the relatives to insert the preceding.

TERMS OF THE HERALD AND JOURNAL.

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1. The Herald and Journal is published weekly, at \$2.00 per annum in advance. 2. All Travelling Preachers in the Methodist Episcopal Church, are authorized Agents, to whom payment may be made. 3. All Communications designed for publication, should be addressed to the Editor at Boston, post paid. 4. Letters on business should be addressed to the Agent at Boston, and be post paid, unless containing \$10.00, or five new subscribers. 5. All biographical, accounts of revivals, and other matters involving facts, must be accompanied with the names of the writers. 6. We wish agents to be particular to write the names of subscribers in full, and the name of the Post Office to which papers are to be sent, in such a manner that there can be no misunderstanding. Printed by F. RAND—Press of G. C. RAND & CO.

devoted and exemplary life as a member of the flock of Christ. There have been four deaths in the family of Bro. Way within about 14 months. In Sept. 1847 a son died at Northfield, whither he had gone to attend school. About the first of October a daughter aged 15; on the 11th as above, his companion, and since then another daughter, married, by the name of Tandy, and living in Goshen, in this State. Verily we are passing away. Death reigns amidst our families.

J. C. CHOMACK.

Died in Claremont, N. H., Nov. 4, Sister MARTHA SPAULDING, aged 17. This young lady gave her heart to the Savior in July last, and maintained in a remarkable manner, for a young convert of her age, the strictest Christian propriety. She was faithful to her young associates, and to her family from the first hour of her religious profession till her happy spirit was released from this world of toil and death. Through her faithfulness a number were induced to seek salvation, in her family and among her youthful friends.

J. C. CHOMACK.

Died in Claremont, N. H., Nov. 22, of consumption, HARRIET, wife of Mr. Geo. R. Merrifield, aged 30. I should be glad to say much respecting our departed sister Merrifield, but understanding the rules of the Herald on this subject, will only add a few words. Sister M. was one of those persons whom all might esteem. During a long sickness her mind was unusually calm and resigned, and frequently she would exclaim, blessed Savior, how precious to my soul. She talked of her approaching end as composedly as if speaking about a visit to her friends. The Sabbath before she took her leave of earth, she wished the sacrament of the Lord's Supper administered to her, with a few of the members of the church. It was a season of great interest to all present, but especially to her. At the close she responded, bless the Lord, bless the Lord. Taking the writer by the hand she said, O brother I shall soon be gone, heaven appears near—my soul is as full of God as it can be. I long to go and be with my blessed Lord. In this frame of mind she continued till death.

J. C. CHOMACK.

Sister ELIZABETH ADAMS died, Oct. 29th, aged 86. In comparatively early life she became a professed disciple of Christ, under the labors of Elias Smith, and joined the Baptists. A Methodist society being formed in this place soon after, through the instrumentality of father Pickering and his associates, and she being satisfied with the doctrine and discipline of this society, gave her name as a member, and so continued to the end of her days. For seventeen years she has been a widow, a "widow indeed," and a mother in Israel. She has been apparently ripening for the harvest for some time past. Death did not, therefore, surprise her. She was as the Savior requires us all to be, ready. SAMUEL HOTT.

Newington, N. H., Nov. 13.

Died in Enfield, N. H., Nov. 7, at the residence of his son, D. F. Johnson, Esq., JOSEPH JOHNSON, in his 88th year. Another soldier of the revolution has fallen. He entered the army at the early age of 15, served his country faithfully, and was engaged in many important actions; he once narrowly escaped death by a ball passing through his hat. The fire of patriotism still burned in his breast in 1812, and he again joined the brave ones for his country's good. But his last days were his best, as he has left sufficient evidence that he has gone to join the triumphant hosts above, where peace forever reigns.

C.

Sister SUSAN H. TINKHAM, wife of Bro. Michael Tinkham, died in Sandwich, Mass., Aug. 9, aged 33 years. She was converted when about seventeen years of age, and continued an acceptable member of the M. E. Church until her death. She addicted herself to visiting the sick and relieving the poor, and was for years a faithful laborer in the Sabbath School. She anticipated her death without terror, and spoke of it as an event every way desirable to herself. Shortly before her decease she committed her little son, an only child, about seven weeks of age, to her sister, Mrs. Mayo, wife of Rev. H. Mayo, of the Providence Conference, to be by her watched over and trained up in the fear of the Lord. But the separation of the mother and her babe was only a brief one. In four weeks it followed her to the world of spirits, and as we trust to the paradise of God.

R. M. HATFIELD.

Our highly esteemed father and brother in the church, WILLIAM PROCTOR, Esq., died, Oct. 19, aged 81 years. He resided in this town nearly 53 years; was a valuable citizen and a useful member of society. He held numerous offices of civil trust between the year, A. D. 1797 and the time of his decease. He was distinguished for the social virtues; was an obnoxious neighbor, an affectionate parent, and a kind husband. He had been a professor of religion nearly thirty years, was most of this time a member of the M. E. Church, and was nearly twelve years class leader and recording steward. He was a consistent Christian, a judicious counselor, a faithful friend, and in the true sense of the word a man of integrity. He entertained an unwavering confidence in God, had a firm hope of a blessed immortality beyond the grave, endured his last sickness with meekness and patience, calmly resigned himself into the hands of that God in whom only he reposed his trust through the merits of his Savior, and at last died in the triumph of faith.

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